Consciousness; what emerges is greater than that in
which it emerges, as Mind is greater than Matter,
Soul than Mind; Spirit, most secret of all, the
supreme emergence, the last revelation, is the
greatest of all, and Spirit is the Purusha, the All-
Person, the omnipresent Conscious Being. It is the
mind's ignorance of this true Person in us, its
confusion of person with our experience of ego and
limited personality, the misleading phenomenon of
the emergence of limited consciousness and personal-
ity in an inconscient existence that have made us
create an opposition between these two aspects of the
Reality, but in truth there is no opposition. An
eternal infinite self-existence is the supreme reality,
but the supreme transcendent eternal Being, Self
and Spirit,—an infinite Person, we may say, because
his being is the essence and source of all personality,
—is the reality and meaning of self-existence: so too
the cosmic Self, Spirit, Being, Person is the reality
.and meaning of cosmic existence; the same Self,
Spirit, Being or Person manifesting its multiplicity
is the reality and meaning of individual existence.

If we admit the Divine Being, the supreme
Person and All-Person **as** the Ishwara, a difficulty

arises in understanding his rule or government of
world-existence, because we immediately transfer to
him our mental conception of a human ruler; we
picture him as acting by the mind and mental will
in an omnipotent arbitrary fashion upon a world
on which he imposes his mental conceptions as laws,
and we conceive of his will as a free caprice of his